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HISTORY SIMPLIFIED

HISTORY SIMPLIFIED:

AN INTERNATIONAL PRIMER

BY ALBERT J. EDMUNDS

AUTHOR OF

BUDDHIST AND CHRISTIAN GOSPELS

Tentative Edition

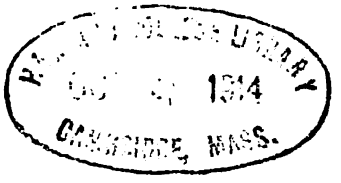
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BY
ALBERT J. EDMUNDS

PREFACE

SOME years ago it occurred to the writer, during a walk beside the Wissahickon, that there ought to be a world-history agreed upon by all nations. It should deal chiefly with the growth of religion, science, art and literature, giving credit to each nation for what it has done. Wars must be limited to a few great movements of peoples. Proper credit should be given to the neglected nations, the Chinese and the Hindus, who were developing the arts of peace when we were savages and pirates.

Such an outline should be taught in the schools of the world and each nation could add its own internal affairs.

The writer broacht the idea to Charlemagne Tower, who assisted him in bringing it to the attention of the Hague Conference, but nothing more was heard of it.

In the present year the writer had occasion to teach history to two children, and he began by writing each century on a separate sheet, calling the whole *Our Century Book.* At first only a few striking events were written, leaving several centuries blank. At the end the birth-dates of the two children were inserted, thus connecting history with their own lives. In one lesson they absorbed the knowledge, and saw history in perspective as they could not do from pages too much crammed.

More events were then added on the backs of the sheets, leaving the most important in front. It then occurred to us to reverse the order of the centuries, and begin with our own. We had the sheets on steel rings, and this was easily done.

The student is advised to copy the events on separate sheets and re-arrange them in the usual order. Indeed it would be a good exercise to write the facts on cards and play with them. By asking and answering questions a profitable game could be devised and the study of history made a pastime. It would also

be well to write first only those events on the front pages which are printed in heavy type. By thus leaving some centuries blank the child is given a sense of relief and inspired with the confidence of mastery.

Different minds will attach importance to different events, but there is little doubt that the rise of the three great missionary religions furnishes the best series of landmarks. Let the beginner leave blank the centuries between Christ and Muhammad, and so realize the greatness of these two mountain peaks.

But the events are of less moment than the perspective of time. Even the most awful crises are sooner or later dwarft, and events once great are eclipst by greater. What the beginner most needs is a vivid idea of the vistas of time instead of the jumbled notions which are common.

The centuries before Christ are purposely written with the Latin word *sæculum* for century, so as to distinguish them at a glance from the Christian ones. Dates not accurately fixt or not necessary to be memorized are placed in their position in the century.

The test of importance is universality. We must never forget that our culture has been hitherto provincial, with the Mediterranean for its central sea and Greece, Rome and Judea for its three classic nations. We do not realize, for example, that at the time of Christ the four great powers of the earth were the Romans, the Parthians, the Hindus and the Chinese. The Roman Empire is allowed to dwarf all else, which is absurd, when the Chinese became a world-power from the Sea of Japan to the Lake Aral. (We may say the Caspian, as the two were probably united). No more the Midland Sea of the Romans is to be our center, but the Pacific Ocean, and our culture, from being provincial, must become planetary.

Names of places are given thruout, that the student may consecrate in his memory for life the sacred spots of the world. The heroic fields of the future will no longer be where Christian slew Christian after praying to the same God, but where Christ said: **Peace I leave with you**; where Buddha pluckt the

forest leaves and proclaimed the infinity of truth; where Dante met Beatrice and Socrates drank the hemlock.

Moreover the science of recent decades has changed our attitude toward the mystic and the seer. The beautiful painting by Violet Oakley, at the Capitol of Pennsylvania, of George Fox on the mount of vision, most aptly symbolizes this change. The seer will no longer be our butt, but our pillar of fire, and we shall treat as sacred the spots where John and Swedenborg beheld the Heavenly City.

It is due to the reader to know that the writer is a member of no Church, and that the names of religious leaders are given from a purely historical standpoint.

Nearly a century and a half has elapst since the appearance of the first volume of Gibbon's *Decline and Fall of the Roman Empire* (London, 1776), and it is not creditable to the Western mind that the broad research therein set forth should have taught us so little. It was Edward Gibbon who, following the French, first gave to English learning a planetary outlook. With all his vast classical attainments, he is not led astray by "the vanity or ignorance of the Greeks" (Chapter XXVI, note 21); and he talks, in the same chapter, as will the scholars of the future, about "the learned and civilized nations of the South: the Greeks, the Persians and the Chinese." He knew the name of China's great historian, Sse-ma-tsien—a name still strange to college professors and other leaders of learning.

In order at once to furnish an authority and to direct the student to Gibbon, I have purposely mentioned him several times. Our knowledge of India was in his day behind our knowledge of China, or the planetary historian would surely have given India her due. Had he only known of the extent and power of Buddhism and other Hindu learning at the time of Christ, the whole subsequent history of New Testament criticism would have been changed. But in spite of this defect and some mistakes about Zoroastrian doctrine and other matters then unknown, he remains what he always has been—the greatest historian in the English tongue.

Besides the usual books of reference, the writer must refer to his publisht works for the less known authorities, and also to the articles, from 1910 onward, by Richard Garbe, Sylvain Lévi and other scholars, in the *Deutsche Rundschau* of Berlin, *The Monist* of Chicago, the *Journal Asiatique* of Paris and the Journal of the Royal Asiatic Society of London. The works of Francis Cumont, Romesh Datt (Dutt), Léon Wieger, the late Arthur Lloyd, and Professor Anesaki, of Tōkyō and Harvard, furnish many neglected facts.

Tho the result of a lifetime of study, the essay is purely tentative, and the author hopes that better qualified scholars, especially along the lines of social and industrial development, will enlarge the study. The present edition is put forth with the hope of securing such co-operation.

I am told by a rising young scholar that I ought to work on this for some years yet. Doubtless I ought, but life already lies more behind me than before, and it may be now or never. We students owe it to mankind to bring our knowledge from the cloister into the street. The mind that has once been trained by historical research can never be swept off by the passions of a day; and unless the facts accumulated under academic towers be made current coin and transformed from knowledge into wisdom, hoarse Demos will once more forge for himself some tyrannous legend—divinely beautiful it may be—which will chain the human mind for another nineteen hundred years. Mark Twain died in 1910, believing that the legend was already forged.

But, *pace* Mark Twain, this momentous affair is not in the hands of the United States or of any one nation. As Myers and Gardner have pointed out, there are forces now at work evolving a world-religion before our eyes. And the process is going on, not merely beside Delaware and Thames, but beside the Volga, the Ganges and the Yang-tse-kiang. In the view of the present writer, the two main forces thus at work are Evolution and Psychical Research. The opposite truths represented by these two great ideas have developt independently among Christian nations during the past half-century. But historically they depend upon

the two leading religions of the world: Evolution has its basis in Buddhism, Psychical Research in Christianity. The one represents an impersonal theory of the universe ascending from below; the other brings to light a personal life beyond, descending from above. In the conflux of these two ideas will surely be born the coming religion of mankind.

Some academic friends would fain warn me away from the dangerous ground of spiritistic phenomena. But no such warning is necessary in our State. We Pennsylvanians have in our midst a great University, which once was pledged to the perpetual investigation of these phenomena. From the fifth to the ninth decade of the last century they were deservedly in disrepute with science, but since that time the immortal Myers and the Universities of Cambridge and Harvard have forever lifted them into academic recognition. As a generation is now in the field which knows not of the said Pennsylvanian pledge, I will quote it:

"To the University of Pennsylvania sixty thousand dollars to establish a chair of Moral Philosophy, for the investigation and teaching of religious, moral and intellectual truth, to be known as the Adam Seybert chair, or Adam Seybert Professorship, provided, however, that the principles and phenomena of what is known as Spiritualism shall be fully investigated by the professor who occupies this Professorship." (Will of Henry Seybert, Philadelphia, December 25, 1882, p. 8).

It is true that some thirty years ago, a Seybert Commission reported adversely upon the pretensions of professional fortune-tellers, and the University of Pennsylvania has since adopted a hostile attitude toward Psychical Research. This is unfortunate, because it was *after* the Seybert Report that Myers and Hodgson collected, from non-professional sources, the facts upon which our present knowledge of these obscure phenomena is based. Let us hope that the Hodgson Memorial research at Harvard will enable Massachusetts to make amends for the backwardness of other States. The mingled rôle of hindering and helping which universities have played in the progress of truth is indicated by several little facts below.

I issue this essay in commemoration of Anesaki's reception by members of the Oriental Club of Philadelphia and other friends of the author's, in the Graduate House of the University of Pennsylvania, on Sunday, March 15, 1914. It is my hope that we may be able to strengthen his hands in the propaganda of world-peace and international understanding represented by the *Association Concordia* of himself and his colleagues in Japan.

My hope is that this little sheaf of mine may be lost in a more abundant harvest to be reapt by other hands.

A. J. E.

Historical Society of Pennsylvania,
April, 1914.

MODERN TIMES

TWENTIETH CENTURY

190 .—*Birth of

I the heir of all the ages, in the foremost files of time.—*Tennyson.*

*Write your own name on this line, and fill in your birth-date.

Twentieth Century.

1901. Deaths of Myers and Victoria.

1907 and 1908.—Aurel Stein and Paul Pelliot discover Buddhist Scriptures on the frontier of China, in ancient vernaculars of the Parthian Empire (fulfilling Swedenborg's vision of 1766 and connecting the Buddhist and Christian religions).

1910.—Mark Twain fulfils his own prediction by "going out" with Halley's Comet.

NINETEENTH CENTURY

1808—**Napoleon at Madrid abolishes the Spanish Inquisition.**

1814.—**George Stephenson combines the locomotive with the railway at Newcastle-upon-Tyne.**

1838.—Phineas Quimby, of Maine, heals by mesmerism, but during the next decade develops a system of mental healing by self-analysis.

1842.—**Ashley Cooper (later Earl of Shaftesbury) compels the British Parliament to abolish underground labor for women and young children.**

1851.—Prince Albert declares, at the first World's Fair in London, that we are hastening toward the final unity of mankind.

1868.—Japan strikes into the current of modern life (*The Meiji*).

1871.—**Darwin's Descent of Man publisht in London.**

1879.—**Max Müller publishes at Oxford the first volume of the Sacred Books of the East.**

1900.—Leonard Wood orders Wilson Gill to organize the schools of Cuba into self-governing republics.

During the century the writings of Europeans are translated into the languages of India, Armenia and Japan, thus paving the way for a planetary, instead of a provincial, culture. The steamship, the railroad and the telegraph complete the planetary intercourse begun by Alexander.

1803.—Hoag, the Quaker, has a daylight vision, in the fields of New York State, of the American Civil War

1807.—Fulton makes Fitch's steamboat a financial success at New York.

1826.—July 4, Deaths of Adams and Jefferson.
1835.—Halley's Comet: birth of Mark Twain.

1843.—Elizabeth Barrett's *Cry of the Children* and Thomas Hood's *Song of the Shirt.*
1851–1852.—Harriet Beecher Stowe publishes *Uncle Tom's Cabin* at Washington and Boston. (Translated later into twenty languages.)
1859.—Darwin's *Origin of Species* (London) revolutionizes biology by the doctrine of Evolution, and also geology by showing us how to take account of the unknown.
1860.—Huxley defends Evolution against the Bishop of Oxford.
1861–1865.—The American Civil War abolishes negro slavery and consolidates the Federal power.
1865.—Good Friday, death of Abraham Lincoln.
1873.—Birth of Anesaki, international scholar and champion of world-peace.
1877.—Frederick Farrar, in Westminster Abbey, destroys the doctrine of endless hell.
1882.—Society for Psychical Research, at the University of Cambridge, whose work, epitomized by Myers, establishes the life after death on a scientific basis.
1888.—Paul Passy's International Alphabet.
1900.—Deaths of Ruskin and Max Müller. Christians at Pekin burn the last copy of the great Chinese cyclopedia of the fifteenth century.

EIGHTEENTH CENTURY

1731.—The Library Company of Philadelphia (Franklin) the first to lend books out: rapid spread of knowledge in Pennsylvania.

Voltaire popularizes in Europe the ideas of English thinkers and paves the way for the French Revolution. (Encyclopedia).

1752.—Great Britain follows other nations in reforming the calendar ("New Style"). Franklin flies his kite at Philadelphia.
(*Snatcht he a thunderbolt from the sky and sceptre from tyrants.*)

1757.—**British Empire in India begins a new world-order by connecting Europe and Asia.**

1776.—**Declaration of Independence at Philadelphia.**
First volume of *Gibbon's Decline and Fall of the Roman Empire* at London.

1789.—**The French Revolution**: storming of the Bastille.
1790.—Philadelphia the capital of the United States: George Washington rents a house at 190 High Street (now 526, 528 and 530 Market Street). John Fitch's steamboat carries passengers and freight all summer on the Delaware.

Write in suitable places anything about your own town which connects it with world-history.

1741.—Handel's *Messiah* performed at Dublin. When repeated in London in 1743, the King of England stands during the Hallelujah chorus.

1749.—Emanuel Swedenborg (University of Upsal) declares in London that the first eleven chapters of Genesis are mythical ("composed historicals"). Posthumous publication at Göttingen of *The Origin of the Earth*, by Leibnitz (Universities of Leipzig, Jena and Nüremberg) enlarges the ideas of Descartes and founds the science of Geology.

1757.—Swedenborg's vision announcing a new Church.

1759.—Halley's Comet. North America lost to the French.

1763.—Zoroastrian ideas revived in Swedenborg's *Divine Love and Wisdom.*

1766.—His vision of a lost sacred literature to be found in Central Asia. Kant substantiates the facts about Swedenborg.

1771.—First translation of the Zoroastrian Scriptures in Europe at Paris. Swedenborg's *True Christian Religion* at Amsterdam. The University of Salamanca refuses to recognize Newton and modern science.

1781.—Immanuel Kant, of Königsberg, publishes his *Critique of Pure Reason* at Riga.

1783.—The Americans win their independence with the help of France, Spain, Holland and India. The American Revolution was a world-war: "not only did the Delaware and the Thames resound with the din of arms, but the Essequibo, the Guadalquivir, the Rhine, the Seine and the Ganges."—(*Pennsylvania Magazine, 1913.*)

1795.—Napoleon ends the French Revolution, but consolidates its ideas. The American and French Revolutions establish Religious Toleration in Christendom and abolish judicial torture.

SEVENTEENTH CENTURY

1607.—Halley's Comet. **Colony of Virginia** founded by the English: political beginning of the United States.

1609.—Galileo (professor at Pisa and Padua) uses the telescope and the microscope. Kepler (University of Tübingen) publishes his *New Astronomy* at Prague.

1636.—Harvard University, the oldest in the United States (older than many European ones: Göttingen, 1737; Berlin, 1809, etc.).

1649.—**The English execute their King for misgovernment: Oliver Cromwell president of the Republic.**

1665.—Isaac Newton (University of Cambridge) seeing an apple fall at Woolsthorpe in Lincolnshire, discovers the law of gravitation.

1678.—John Bunyan publishes the First Part of *Pilgrim's Progress*, written in prison at Bedford. (Translated since into a hundred languages.)

1682.—Halley's Comet. **William Penn founds Philadelphia.** (*The only treaty never sworn to, and the only treaty never broken*).

1683.—Vienna, besieged by the Turks, is delivered by John Sobieski, King of Poland.

During this century the Dutch and the English revive the ancient Hindu idea of Religious Toleration, but it did not become general among Christians until the nineteenth century.

1603.—Death of Elizabeth unites England and Scotland.
Shakespeare's *Hamlet*, at London. (Its oldest known motive is found in a tale taken from India to China in the third century: a man carrying unconsciously his own death-warrant.)

1616.—Deaths of Shakespeare and Cervantes.

1620.—Colony of Massachusetts.

1635.—Thinkers found the French Academy at Paris under Cardinal Richelieu (after they have been meeting privately against the law).

1640.—University of Helsingfors, the oldest in Finland. (First located at Åbo.)

1643.—George Fox leaves home to found the Society of Friends: unites in his personality the rain-maker, the spirit-seer and the psychic healer. (His Journal not publisht as he wrote it until 1911, at the University of Cambridge, where in 1655 the students had mobbed him.)

1697.—Peter the Great of Russia works as a shipwright at Zaandam.

1700.—Leibnitz founds the Royal Academy of Berlin.

SIXTEENTH CENTURY

Renaissance (=New Birth) architecture brought from Italy to France. (St. Peter's Cathedral, Rome.)
[Find a building in your own city in this style: e. g. the City Hall, Philadelphia.]

1517.—**Martin Luther starts the Protestant Reformation.**

1543.—Copernicus the Pole (University of Cracow) publishes at Nüremberg his book on the revolution of the planets round the sun: end of the Ptolemaic astronomy.

1565.—St. Augustine, the oldest city in the United States, founded by the Spaniards.

Michael Angelo paints the ceiling of the Sistine Chapel at Rome, and (later) designs the dome of St. Peter's.

Francis Xavier, the Spanish Jesuit, is licenst by a Japanese lord to preach the doctrines of Buddha, under the belief that Christianity was a sect of the mystical school of Buddhism. Xavier much imprest by a sermon in a Buddhist temple.

1526.—William Tyndale's English New Testament is publicly burnt by the University of Oxford.

Italian scholars puzzled by fossils: only a few consider them to be animal remains.

1551–1571.—University of Lima, the first in the New World.

1575.—University of Leiden, the first in Holland.

1591.—University of Dublin, the oldest in Ireland.

THE MIDDLE AGES

FIFTEENTH CENTURY

1429.—The King of France crowned in Rheims Cathedral, while Joan of Arc stands by. He had regained his throne as the result of the capture of Orleans from the English by this country girl, who saw visions and heard voices commanding her to lead the armies of France.

1431.—This Maid of Orleans, to-day the heroine of France, is condemned by a Catholic court and burnt at Rouen by the English. The Pope afterwards annulled the sentence.

1453.—**The Turks capture Constantinople and end the Græco-Roman Empire.**

1455.—**The Old and New Testaments printed in Latin at Mainz by Gutenberg.**

1492.—**Christopher Columbus,** of Genoa, while trying to find a new way to India for the King of Spain, **discovers America.** The Jews, expelled from Spain by the Inquisition, are tolerated in Turkey and Italy.

1498.—Vasco da Gama of Portugal re-opens the ancient Phœnician route to India round the Cape of Good Hope.

1409. University of Leipzig.
1411. University of St. Andrews, the oldest in Scotland.

1426. University of Louvain, the oldest in Flanders.

1456. Halley's Comet terrifies Constantinople.
1460. University of Bâle, the oldest in Switzerland.

1472. University of Munich.

1477. Universities of Tübingen and Upsal (the latter the oldest in Sweden and located at the ancient sacred city of the Goths).
1479. University of Copenhagen, the oldest in Denmark.

FOURTEENTH CENTURY

Dante's *Divine Comedy*, the national poem of Italy and epitome of Catholic belief.

Giotto's bell-tower (*campanile*) at Florence Cathedral.

1386.—**University of Heidelberg,** the oldest in Germany. (Begun thirty years before, but now founded by the Pope.)

1343.—University of Pisa.
1348.—University of Prague.

1364.—Universities of Cracow and Vienna.

1378.—Chinese observation of Halley's Comet.

1400.—Death of Chaucer, whose *Pardoner's Tale* is a Buddhist Birth-Story.

THIRTEENTH CENTURY

Leonard of Pisa uses the Hindu numerals and Arabic algebra (borrowed from Greeks and Hindus). The Hindu numerals (as they are still correctly called in Egypt) gradually superseded the Roman, except for clocks, the chapters of books, etc.

1215.—King John compelled to sign **the Great Charter of English freedom** at Runnymede, an island in the Thames.

1220.—Cathedrals of Amiens and Salisbury begun. (Church of the Advocate, Philadelphia, in the same style.)

Francis of Assisi calls all creatures brothers or sisters, including sun, moon and elements, and preaches a sermon to birds.

Nichiren preaches in the streets of Kamakura and makes the *Gospel Lotus* the apocalypse of Buddhism in Japan.

1274.—May-day. Dante at Florence, aged nine, meets Beatrice, aged eight, and becomes inspired for his work as the poet of Italy.

1207.—University of Paris.

1222.—University of Padua.

1224.—Francis of Assisi, two years before his death, after a vision on Mount Alverno, discovers the *stigmata*, *i. e.* marks on his own body corresponding to the wounds of Christ. This fact, once doubted, has now been establisht by historical criticism and psychical research.

Buddha (under the title of Josaphat) appears, in *The Golden Legend*, as a saint of the Roman Church. (Prior recognition by the Eastern Church.)

1243.—University of Salamanca, the oldest in Spain.

Kublai Khan, the successor of Jenghiz, reprints the Buddhist scriptures and receives Marco Polo, who has traveled from Venice to Pekin.

TWELFTH CENTURY

The century of universities: Bologna, Oxford and Cambridge.

Gothic Architecture in France. ("I believe that the French nation, in the twelfth and thirteenth centuries, was the greatest in the world; and that the French not only invented Gothic architecture, but carried it to a perfection which no other nation has approacht, then or since."—*Ruskin.*)

Honen, in Japan, forbidden by his murdered father to avenge his death, becomes a Buddhist saint and preaches to birds and serpents.

ELEVENTH CENTURY

Omar of Naishāpūr, the astronomer-poet of Persia, whose Quatrains were translated into English in the nineteenth century.

1066.—The Normans (Scandinavian pirates, now civilized by the French) conquer England, where they introduce their Romanesque architecture (heavy pillars and round arches).

First Crusade, beginning of long wars by Christians against Muhammadans to reconquer Jerusalem.

TENTH CENTURY

972.—**The Buddhist Scriptures and commentaries printed by the Government of China** from 130,000 blocks. (Edition extant.)

987.—*The Arabian Nights* described as an ancient Persian book, translated and altered by the Arabs.

1000.—Mahmud of Ghazni leads the Moslems against India. These invasions end in the destruction of the Buddhist University of Nālandā and the gradual disappearance of Buddhism from India.

932–953.—The Confucian Classics printed from wooden blocks in China.

Gerbert (afterwards Pope Sylvester II) studies Hindu mathematics in Spain.

Beginning of the Chinese encyclopedias.

NINTH CENTURY

864.—Date of a Chinese Buddhist printed book found in 1908. Methodius converts the King of Bulgaria to the Christian religion by painting a picture of hell: the King converts the Bulgarians by military force.

871.—Alfred the Great of England.

874.—Northmen settle in Iceland, which became a peaceful seat of learning during the wars of the Middle Ages. The *Sagas* compiled under the Northern lights and amid the rumblings of Hekla.

EIGHTH CENTURY

732.—**Battle of Tours keeps the Muhammadan religion out of Europe** (except in Spain).

750–755.—The Caliphates of Baghdad and Cordova consolidate the Muhammadan Empire and spread the learning of the Greeks and the Hindus from the Arabian Sea to the Atlantic.

The Emperor of China forbids Christianity and Buddhism to be mixed.

800.—Charlemagne crowned at Rome; he spreads the Christian religion in Europe by military force.

751.—The Arab governor of Samarkand brings home Chinese paper-makers as prisoners of war. The Arabs afterwards take the art into Europe.

754.—Boniface the Englishman, missionary to Germany, murdered by the Frisians and buried in Fulda Cathedral.

Harūn-al-Rashid, Caliph of Baghdad, has two Hindu physicians.

786.—A Christian and a Buddhist join in translating a Buddhist text from a Central Asian vernacular into Chinese, but the Emperor stops the work for fear that the two religions may be confused.

SEVENTH CENTURY

622.—The *Hejira* (Flight) of Muhammad: the Year One of the Muhammadan religion.

(If you got a letter from a Moslem, he would date it twelve hundred and something.)

Muhammad writes a sacred book, *The Korān*, which makes him the third great prophet after Moses and Jesus. The book confuses the stories of Christ and Buddha. Text: *We have sent you down iron for the righteous war!* the leading spirit of the new religion, which impelled it to conquer territory from the Zoroastrians, the Christians and the Buddhists. Emerson's "trumpet-text" from the Korān: *The heavens and the earth and all that is between them, think ye we have created them in jest?*

662.—A Syrian astronomer praises the Hindu numerals. (*Journal Asiatique*, 1910.)

SIXTH CENTURY

The King of Persia orders the translation of Hindu moral tales (*The Five Books*) which, during the Middle Ages, are translated into Arabic and other tongues of Europe and Asia (*Bidpai* or *Pilpay*). About the same time the story of Buddha is similarly translated and his title *Bodhisat* is changed to Josaphat. During the Middle Ages the story of St. Josaphat is translated into Christian languages from Greece to Iceland. Churches bearing his name exist at Palermo and Philadelphia.

Sixth Century

St. Sophia Cathedral at Constantinople, the best example of Byzantine architecture, built by Justinian, who also codifies the Roman Law.

Ireland a famous seat of learning.

ANTIQUITY

FIFTH CENTURY

410.—Rome sackt by the Goths: Britain left to the mercy of English pirates.

St. Patrick, a Scotsman, spreads Christianity in Ireland.

FOURTH CENTURY

325.—The Council of Nicea, in Bithynia, makes Christianity a political power (Constantine). About this time the Church interpolates the Baptismal Charge and the Trinitarian formula into the close of Matthew's Gospel. (*Hibbert Journal*, 1902.)

Fā Hien, the first of the Chinese pilgrims, visits the Buddhist Holy Land and describes its benign civilization. Takes Scriptures to China from India and Ceylon.

THIRD CENTURY

Christian writers praise the Buddhist civilization of Chinese Turkestan (*Serica*).

The State religions of the Roman and New Persian Empires punish nonconformists with torture and death. (Origen and Mānī.) This dangerous principle led, in the Middle Ages, to the Italian and Spanish Inquisitions.

The *Gospel Lotus*, translated from Sanskrit into Chinese, exalts the Buddha from an historical to a mystical personage. (Hindu text of older date.)

SECOND CENTURY

Plutarch, a priest of the Greek religion at Chæronea, writes parallel *Lives* of famous Greeks and Romans. (His lives of the earlier Roman Emperors lost, and with them his probable mention of the Christian religion.)

The Church publishes the Gospels, Aristion adding the Mark Appendix to take the place of Peter's lost or suppressed account of the Resurrection.

117.—Death of Trajan, whose war with the Parthians marks the high tide of the Roman Empire.

About 148.—A Prince of Parthia goes to China, where he translates Buddhist Scriptures into Chinese.

Ptolemy of Alexandria fixes the science of Astronomy for 1400 years.

The New Testament begins to be translated into foreign languages (Old Latin and Old Syriac versions).

Second Century

105.—The Chinese make paper from bark, hemp and rags, after making it for centuries from silk-waste.

Probable period of the oracle which frightened the Romans away from the Persians in the third century. (*An oracle was remembered which markt the River Tigris as the fatal boundary of the Roman arms.*— Gibbon, Chap. XII.)

FIRST CENTURY

The Four Great Powers of the Earth:

Rome.
Parthia.
India.
China.

Buddhism the most powerful religion; Mazdeism (Zoroaster's Persian faith) second.

Jesus heals the sick by arousing an affectionate faith in himself.

30?—**The Crucifixion at Jerusalem.** Parthians and other Orientals present at the founding of the Christian religion. (Acts II. 9.)

67.—**Buddhism officially enters China, where its Scriptures are gradually translated.**

70.—**Destruction of Jerusalem by the Romans:** Josephus the Jew, whose history has been transmitted by Christians only.

The Apostles and Evangelists write the New Testament, which gives the Golden Rule to Europe and (later) to America.

Death of the Apostle John.

First Century

12.—Augustus burns spurious oracles at Rome.

Posidonius, the Syrian, teaches Greek and Oriental culture to Cicero and others at Rhodes.

Coins of Kanishka, Buddhist emperor in Central Asia, have Buddha's name in Greek letters and his image with halo. (Date perhaps earlier or later.)

Paul gives the earliest and most authentic account of the apparitions of the Risen Jesus, including one to himself (I Corinthians XV. 3–8). Another authentic account, almost as old, is preserved by the First Gospel (Matthew XXVIII. 16–20) probably taken from the lost ending of Mark.

64.—Fire at Rome; martyrdom of Christians, Peter and Paul probably among them. Destruction of records in this fire and in the wars in Italy and Judea that followed cause a gap in the history of early Christianity.

79.—Eruption of Vesuvius kills Pliny the Elder, whose *Natural History* states that the [Buddhist] civilization of Ceylon has abolisht slavery and lawsuits and made capital sentences appealable to a jury, while the king can be impeacht and executed.

One hundred and twenty-seven surgical instruments described in Hindu books of medicine (perhaps earlier).

SAEC. I.—B. C.

The Chinese Empire extends to the Pamirs and opens up the silk trade with Rome, thru Turkestan and Syria: Sse-ma-tsien, the first systematic Chinese historian.

The Golden Rule appears (but perhaps earlier) in the Jewish-Persian Book of Tobias or Tobit.

Roman conquest of Egypt opens up sea trade with India.
Virgil sings of a new Golden Age.

2.—The Buddhist Scriptures already in a vernacular of Central Asia. Birth of Christ (according to Luke III. 1 and 23).

82.—The Sibylline Books burnt in their temple at Rome during civil war. Etruscan prophets proclaim a new age of the world.

Lucretius at Rome immortalizes in wonderful verse the Greek philosophy about the origin of the world.

44.—Brutus kills Julius Cæsar, who has founded the Roman Empire.

SAEC. II.—B. C.

Judicial torture abolisht in India by the Law Book of Manu, which was probably compiled from now onwards from older law-books.

146.—The Romans destroy Carthage and annex Greece.

Book of Daniel, one of the last in the Old Testament: vision of a MEMBER OF THE HUMAN RACE who shall triumph over brutal powers and establish a world-religion. (The vision itself may be older).

About 150.—Hipparchus, of the Bithynian Nicea, the founder of Greek astronomy, quotes eclipses observed at Babylon since B. C. 621.

The Buddhist Scriptural stories of the Beloved Disciple and the Penitent Brigand sculptured on the Great Tope at the capital of Ceylon, as also the sacred folk-tale of Prince Workmanquarter, one of the sources of "St. Eustace." Delegates attend the opening ceremonies "from Alexandria, the city of the Greeks." (*Great Chronicle* of Ceylon.)

SAEC. III.—B. C.

Euclid of Alexandria writes his *Elements of Geometry.*

Asoka (or Asoko), Buddhist Emperor of India, writes extant Rock Edicts, establishing RELIGIOUS TOLERATION and medical aid for man and beast. Makes a list of favorite Buddhist Scriptures. Mentions five Greek Kings to whom he introduced his religion: one of them, Ptolemy Philadelphus, enlarges the Alexandrine Library and begins to translate the Sacred Books of the East (Septuagint).

Saec. III.—B. C.

Buddhist sacred folk-tales (Jātakas) sculptured on the tope of Bharahat (Bharhut) in India: among them *The Fig-tree Stag*, one of the sources of "St. Eustace." The stories begin their travels thru Persia into Europe, emerging, in later ages, in *Esop's Fables* and *The Arabian Nights.*

SAEC. IV.—B. C.

399.—**Socrates drinks the hemlock at Athens,** after discoursing in prison on the immortality of the soul.

Xenophon writes the Life of Socrates, and Plato his *Dialogs.*

323.—**Death of Alexander the Great at Babylon, after founding Alexandria, Samarkand** and other cities of exchange between East and West. Greek language and art spread from Italy to India: beginnings of planetary intercourse.

SAEC. V.—B. C.

490.—**The Battle of Marathon** keeps the Zoroastrian religion out of Europe.

Death of Buddha, beneath the twin sāl trees, in the North of India: "The Great Final Release (*Nirvana*)."

Age of Pericles: sculptures of Phidias on the Parthenon at Athens.

Beginning of the Buddhist Scriptures, which popularize the Hindu doctrine of Evolution: gradual growth of the universe thru countless eons; connection between animals and men.

Saec. V.—B. C.

Jīvako of Rājagaha studies medicine at Taxila and heals "twisted intestines" by taking them out: stitches used. He also cures the King of Ujjain and Buddha himself. (Buddhist Scriptures, Major Section on Discipline VIII.)

Ezra the scribe edits the Old Testament. A Jewish colony on the Nile preserves the Babylonian romance of Ahikar, quoted in Tobit and the Gospels and added to the Arabian Nights.

432.—Inscription on a battlefield in Greece:

Ether has claimed their souls, while earth their bodies receiveth.

Hippocrates of Cos, the founder of Greek medicine.

SAEC. VI.—B. C.

Jewish Captivity in Babylon: prophets Ezekiel and the "Second Isaiah."

Rise of European science among the Greeks of Asia Minor, in contact with the Babylonians and Persians, the latter in contact with the Hindūs. Thales of Miletus and Pythagoras of Samos.

Births of Buddha (India) and Confucius (China): both proclaim the Golden Rule. Buddha popularizes the Hindu conception of *Nirvana* (a state of bliss here and hereafter by complete destruction of selfishness), and coins the word *Gospel* to denote a world-religion. He also teaches the sick to heal themselves by concentrating the mind upon some truth.

538.—**Cyrus sends the Jewish Exiles home**: Babylonia and Palestine Persian provinces. Beginning of Zoroastrian influence on the Old Testament: **Ormazd and Ahriman** (2 Samuel XXIV. 1=1 Chronicles XXI. 1.).

Buddha forbids five hurtful trades:

1. **Weapons.**
2. **Slave-trade.**
3. **Butchery.**
4. **Liquor-dealing.**
5. **Poisons.**

(*Book of Fives*, in the Numerical Collection. This Scripture may be as late as Asoka, but the spirit of the prohibition is Buddha's.)

The Etruscan king of Rome, Tarquin the Proud, buys the remainder of the Sibylline Books (in Greek verse).

SAEC. VII.—B. C.

Non-resistance and silent worship taught in India. The Hindūs (perhaps earlier) establish an aristocracy upon a moral principle: abstinence from killing. They develop a crude form of the doctrine of Evolution, connecting animals and men. They also teach the unreality of matter (māyā).

Prophet Jeremiah exhorts the Jews not to waste lives in fighting a world-power (Babylon).

Birth of Lau-tsə,* the Chinese mystic, who taught love to enemies and the simple life.

* The inverted e, in the International Alphabet, represents the obscure vowel in "America" (əmerɪkə).

SAEC. VIII.—B. C.

Prophets Amos, **Isaiah and Micah.** The books of the last two transmit the sacred oracle about **the Final Peace and world-religion.**

722.—First Chinese recorded eclipse. (Gibbon, Chapter XXVI, note 23.)

SAEC. IX.—B. C.

Prophets Elijah and Elisha. Conception of God as a silent power.

Carthage ("New City") founded by the Phenicians, who have the sea-trade of the world and popularize the Alphabet.

Beginning of authentic Chinese history, according to Sse-ma-tsien. (Gibbon, Chapter XXVI, note 23.)

ADDENDA

1862.—Mrs. Patterson (afterwards Eddy) writes in the Portland *Courier* for November 7, that Phineas Quimby cures by Truth: "this truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action." She denies that it is spiritualism or animal magnetism.

1872.—Geneva Tribunal prevents war between the United States and Great Britain.

Buddhist and Christian Gospels

now first compared from the originals

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POSTSCRIPT

1910.—Death of Leo Tolstoy.

What appears to be a spurious document is now (1914) going the rounds of the press. I summarize it, but suspend judgment as to its authenticity.

> Tolstoy's vision of a world-war, to begin in the South-east of Europe "about 1912." About 1915 a Northern Napoleon is to arise in the ranks of letters, who will dominate Europe for ten years. After 1925 there will be a United States of four world-powers: Anglo-Saxon, Latin, Slavic, Mongolian. A Mongolian Slav, now living, is to found a world-religion.

NOTE.—It is to be hoped that the Tsar will one day give us the original Russian of this vision, now in his archives (?) according to the Chicago *Record-Herald*.

1913, June and July.—**Visions seen by many in the South of France, of Joan of Arc in armor,** leading the King to Rheims. (See 1429.) On August 26, Cécile Lamillot, a miller's daughter, at Alzonne, Department of Aude, sees flaming letters in the sky and copies them. They prove to be a Latin invocation to the Maid of Orleans. (Correspondence to *The Public Ledger* of Philadelphia, dated from Paris, September 12, 1913.)

NOTE.—I am writing to French scholars for accurate accounts of these things. If they be true, we can believe the visions in Josephus which preceded the siege of Jerusalem. (See also Mark XIII). Let us pray that the white-robed maidens and crowns of roses in the visions of our French friends may symbolize victory for the powers of light.

Addendum to Preface, p. vii.

I have purposely introduced a few coincidences, to remind the student that such things must be reckoned with. Thus, the fact that Abraham Lincoln, who died that America might live, was stricken down on Good Friday, would be proof to the average German critic of the future that the Lincoln Saga was a Christian myth. The road to truth lies between the quagmire of credulity and the barbed-wire fence of doubt.

In a few cases facts belonging to a man's later life are groupt with the main mention of him: thus, Josephus wrote his books near the end of the first century, and Fā Hien returned to China in 415.

Addendum to p. 49.

Daniel VII. 9-14, Revised Version. *A son of man* is a Syriac phrase meaning a human being. The burnt beast is the Mazdean serpent who is destroyed at the Resurrection. (Sacred Books of the East, Vol. V, p. 129: Bundahish, based upon a lost book of Avesta.) While Buddhism in the New Testament is a mere tinge, mostly in Luke, Mazdeism is a radical element in both Testaments, especially in Daniel, Enoch, Tobit, the Gospels and the Apocalypse.

Addendum to p. 61.

Micah IV. 1–5=Isaiah II. 1–5.

THE WORLD-WAR!

GERMANY ALONE.

Germany is making an outcry that she is fighting the world alone. Has this never happened before? Nay, it is the fate of every world-power. In the American Revolution, Great Britain was fighting the world alone. In the French Revolution and the wars of Napoleon, it was France. It is an old story: Jeshurun waxt fat and kickt. Well did the Earl of Chatham say in the House of Lords: "Fifteen years ago this people was the terror of the world!" Ay, there's the rub. We don't want any nation to be the terror of the world. The consequence was that England became too arbitrary, so that America made war upon her in 1775, France in 1778, Spain in 1779, and Holland in 1780. In the same year a powerful Muhammadan State in India took the side of the French and the Americans, and forgotten battles were fought in the land of the Vedas to aid the Stars and Stripes. Not only so, but again in 1780 "the Armed Neutrality" was formed against Great Britain by Russia, Sweden and Denmark to resist the right of search and protect the commerce of the world. The Prussians and the Austrians joined the alliance in 1781; Portugal and Turkey in 1782; and the Kingdom of Naples in 1783. Consequently, when we won our independence, Great Britain was fighting five nations in arms and eight in diplomacy. We conquered her by a coalition against a common tyrant. In the summer of 1780, forty English ships were captured near the Azores by France and Spain, and taken to Cadiz. In the summer of 1781, the Dutch and English navies met on the Dogger Bank in the German Sea and knockt each other to pieces. Two fleets of battered hulks reeled back to Amsterdam and London. All this fighting was not merely

to help the United States, but to prevent the Government at Westminster from giving law to the planet. As I said last year in *The Pennsylvania Magazine*, not only did the Delaware and the Thames resound with the din of arms, but the Essequibo, the Guadalquivir, the Rhine, the Seine and the Ganges.

After a lull it was the turn of France. The French Republic frightened Europe. In 1792, the Austrians and the Prussians declared war upon it, and in 1793 they were backt up by the fleets and armies of the English, the Dutch, the Spaniards (no mean power then), the Neapolitans, and the duchies of Germany. We all know the result: the Nile, Trafalgar, Copenhagen, Borodino, Leipzig, Waterloo. Well was it said that the bones of French soldiers lay scattered over Europe, from Moscow to Lisbon.

From 1854 to 1856 four nations combined against Russia, with two more in the background. Now it is Germany's turn. She need not be crusht, but merely put in her place. We love Germany. We lift our hats to her scholars. No nation under heaven ever made so thoro-going an attempt to live by truth and science, unless it be the French. That these two powers should fight is a frightful tragedy. But it would be a frightfuller one if either were to wipe out the other and give law to us all. We do not want a War Lord to tear off ultimatums from a check-book and bandy them about Europe. We do not want a Charlemagne or a Bismarck telegraphing his edicts from a Rome, a Berlin or a Constantinople. What we do want is a new United States of nations, such as Tennyson foresaw in *Locksley Hall*, describing, back in the forties, a world-war in the air. It was to end

In the Parliament of Man, the federation of the world.

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